SOME COPTIC FRAGMENTS FROM THE MARTYRDOM OF ST. PANTOLEON

BY

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Among the Coptic manuscripts, bought January the 7th 1956 at Berlin by Professor Quispel on behalf of the Utrecht University Library from the inheritance of the late Professor Carl Schmidt, are two papyrus fragments containing parts of the martyrdom of St. Pantoleon. These fragments form the lower part of two sheets. Thus there is nothing visible from the pagination. The sheets are written on both sides in two columns. Therefore the remains of 8 columns have been preserved altogether. The last column can be left out of consideration because there is hardly anything readable of this one. Columns 1 and 2 are on the verso of the papyrus sheet, the fibres running perpendicularly. Columns 5 and 6 are on the reverse of the papyrus, the fibres running horizontally. The size of the first fragment is 20.5 cm., the one of the second being 18 x 18 cm. The lower margin is as broad as 5 to 6 lines of text. The dialect is Sahidic. It is difficult to ascertain the age on the basis of paleography. A dating in the 8th century is possible.

Another martyrdom of St. Pantoleon in Coptic has been edited by Francesco Rossi in Atti della R. Accademia dei Lincei Anno CCXC, 1893, Seria Quinta, Classe di Scienze Morali, Storiche e Filologiche, Volume I, Parte 1a, Memorie (Vol. I, Serie 5a, parte 1a.), entitled, “Un nuovo codice copto del Museo Egizio di Torino contenente la vita di s. Epifanio ed i martiri di s. Panteleone, di Ascla, di Apollonio, di Filemone, di Ariano e di Dios con versetti di vari capitoli del “Libro di Giobbe”. The text begins on p. 47. The dialect is also Sahidic. The beginning is lacking. The first page has been numbered 0 (= 9). The text has been written in one column per page, containing 25 to 27 lines. The Turin text shows some deviations from the Utrecht fragments. The similarity, however, goes so far that both versions must originate from the same basic text. The Utrecht fragments are important because they fill up
some gaps in the Turin text. The state of the Turin papyrus
probably was not too good even in Rossi's time because some
passages were illegible to him. Among other things it is dubious
on account of this fact whether his transcription is always correct.
We tried to obtain photographs of the parallel passages of the
Turin papyrus on microfilm but this appeared to be impossible on
account of the present state of the papyrus. The superintendent
of the museum Prof. E. Scamuzzi wrote (letter of 20–9–1958),
"L'inconveniant n'est pas de plus légers, car l'écriture presque effacée
est encore moins visible maintenant à cause du fond du papyrus
devenu très foncé, et la chose empêche une facile lecture ... Je crois
mieux vous aviser dès maintenant que les conditions mentionnées,
très difficilement permettront une reproduction photographique vrai-
ment utile et satisfaisante".

L. Th. Lefort ¹ published fragments of the martyrdom of St.
Olympios. He had a cult in Tkow in Egypt. Lefort points to
the fact that this martyrdom runs parallel to the martyrdom
of St. Pantoleon edited by Rossi. Both Olympios and Pantoleon
were physicians in Nicomedia. Only the epilogues differ. Pantoleon
died in Nicomedia, Olympios was bannished to Egypt where he
came under the supervision of Arianus, known from other martyr-
doms as a fanatic persecutor and a severe judge. Lefort remarks
that it is hardly to ascertain which martyrdom was a copy of
the other.

The Coptic text was compared with the following Greek versions:
\[\text{Mémoires de l'Académie Impériale des Sciences de St.-Pétersbourg.}
\text{VIIIe Série, Classe Historico-Philologique, Vol. XII, no 2, St.-}
\text{Pétersbourg 1914, V. V. Latyšev, Textes grecs hagiographiques inédits}
\text{(Hagographica graeca inedita), no IV, 40–53 Passio S. Pantele-
\text{monis, Cod. Mosquensis bibl.-synod. no 379, Vlad., saec. XI, f.}
\text{135-145. Μνήμ 'Ιουλίω xζ' is mentioned as memorial day. Des-
\text{ignation Pet.}
\text{Patrologia Cursus Completus Series Graeca, J. P. Migne, Tomus}
\text{CXV, p. 452 sqq., Cod. ms. Patris n. 1475, saec. XII, text of Symeon}
\text{Metaphrastes.}
\text{Vatican texts according to Bibliotheca Hagiographica Graeca,
\text{¹ Le Muséon-Revue d'études orientales, Louvain, 1950, LXIII, 1, pp. 1–23}
\text{Un martyr inconnu, S. Olympios.}